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towards solidarity, hampered and hindered by competing nations, by class distinctions, by industrial divisions into rich and poor, but yet so strong and so persistent that it is becoming the conscious social idea of the best minds of the world. In its more spiritual heights this ideal assumes the aspect of a religion. "As the progressive evolution of the individual is accompanied by increasing social integration, so the development of religion renders it at once more intimately personal and more broadly human. These two principles are present everywhere in the human world, and are increasingly resolved into a higher unity. That which is most intimately personal is most universally human; and the religion which consists in the inner faith and attitude of the individual is always that which unites one with all in pursuit of the high aims of life."

Such, in brief, should we connect the ideas running through the various essays of the book. Although Mr. Griggs is well aware of the social nature of personal ethics, we could not help feeling that he had not allowed it its due place in working out his social criticisms. He treats it rather as an addendum or as a qualifying consideration, whilst it ought to have entered into his thoughts as an organic part of the individual life. As he has pointed out, those who lean heavily upon formal changes in law really regard society as a statical structure, but on the other hand, Mr. Griggs gives us the impression that he regards society too much as an amorphous spiritual entity. We could not help gathering such an impression as we read his essays. The fault may really lie in the fact that the book is composed of what appear to be lectures only imperfectly connected. Such a scheme leaves many interstices and exaggerates certain aspects of a general idea. But, "The New Humanism" is well worthy of study by everyone who has an intellectual interest in the meaning and genesis of the social and ethical life of the time.

J. R. McDONALD.

LONDON.

HIGHER LIFE FOR WORKING PEOPLE. By W. Walker Stephens.  
London: Longmans, Green & Co., 1899. Pp. vii., 132.

"We have got, as far as we can, to make this country more pleasant to live in for the vast majority of those who live in it." This is one of the quotations prefixed to the above work. The author proceeds to discuss how it might be done. In following his

argument, we thought occasionally, especially when reading the essay on "Old Age Annuities," that he might almost have added to his prefatory mottoes, "It is all so easy." Mr. Stephens seems sometimes to underestimate the force of the other side. We have chiefly in mind the chapter on strikes. "How to prevent strikes" is the question with which the essay starts, and Mr. Stephens's response is immediate, "By profit sharing." "The only real and durable preventive of strikes is an arrangement between masters and men, such as shall guarantee the men that if they have to accept lower wages when trade is dull and profits are reduced, they shall enjoy proportionately better wages when trade is brisk and profits are increasing" (p. 58), the author says; and again, "A wise company would recognize its best interest to consist in making the workmen's share one of a *substantial* amount" (p. 61). Now we assert nothing here either for or against profit sharing, but we must emphasize that it cannot be asserted offhand, apart from the question of industrial control, that the employe ought to receive a share in individual profits. And again it must be observed that the quantity of the share preserves an antagonism of interest between employer and employé. There are industries and industries, and what may be desirable in the one may be not only undesirable but even impracticable in the other. In general, we find that the more developed the industry, the more graded the commodities in which it deals, and the more organized its markets, the greater is the opposition on the side of the operatives to profit sharing. Take, for instance, the policy of the cotton spinners for the last twenty years, a policy which the weavers are coming to follow. Let me emphasize again that all we contend for here is a little more rigid analysis before judgment. The author also mentions gain sharing, but that, as he sees, is quite a different question, and one involving fewer difficulties.

Mr. Stephens has touched on many other questions, among which may be specially mentioned those of the unemployed, the eight hours day, home colonies, the poor law, and workmen's dwellings. There is a simple directness about his treatment which is not unpleasing. Our only complaint is that it is at times too simple. But to have felt and stated the problems is something; and the work is suggestive.

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